

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XIII.

Miscellaneous Intelligence.

TEMPERANCE.

AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE.

The anniversary of this society, says the Boston Recorder, was held on Thursday evening at Hanover Church in this city.

The Committee report 3 State Societies; and 222 smaller ones, (in counties or towns,) whose existence had been officially made known to them. A very extensive spirit of inquiry and reflection is excited, the principle of entire abstinence commends itself to general acceptance; retailers in numerous instances abandon the traffic; distilleries are stopped, in some cases by the power of principle and conscience, in others by power of custom or deference to public opinion; ecclesiastical bodies almost without number express their approbation, and declare the moderate use of ardent spirits unsuitable for Christians; medical Societies, county bars of lawyers, and other associations of professional men vote down the ancient practices; the consumption of liquors most sensibly diminishes; and through the country at large, though much remains to be done, there is evidently a great accession of strength to the side of Temperance and Sobriety. The opinion was expressed, and might be made evident if time permitted, that the consumption of spirits has diminished *one half* in New-England, New-York and New-Jersey, and *one third* in the other parts of the Union.—The Committee stated their firm belief, that even the recovery of the drunkard is not so hopeless as has been commonly supposed. Let him be surrounded by a temperate community, his facilities and temptations to sin be removed, and Christian efforts to reclaim him be attempted, and he may yet be saved. This also is matter of experience. Instances of reformation apparently permanent are mentioned in almost every place, where efforts have been made; and it is believed that not less than *five hundred* men, within two years, have thus been extricated from ruin.

IS IT OF NO USE?

The following extract of a letter from a gentleman recently of this city, but now residing in one of the Eastern States, is offered as a comment on the oft repeated assertion that it is "of no use" to join a Temperance Society.

"Mr. L— has for some time past exerted

himself to form a Temperance Society here, but to no purpose. Not long since, to his surprise and that of others, the inhabitants of a remote and retired village, on a mountain five miles distant, *who were noted for the quantity of rum they drank*, and the number of drunkards they maintained, formed a Society upon the plan of entire abstinence except in cases of sickness. The consequence has been, that no ardent spirits are now sold at the only store in the village, the quantity on hand when the Society was formed having been sent away.—*Now the drunkards cannot get drunk*, unless they spend at least one day in going after the material—as the place, as I before observed, is five miles from the centre of the town, and the way up a steep mountain. I have attended one of their monthly meetings, at which sixteen came forward and joined the Society; some of whom, I was informed, had previously been in the habit of daily intoxication. There are but few in the whole village who are not now members of the Society. Thus by placing the poison beyond his reach, even the drunkard may be reclaimed."—N. Y. Obs.

INTEMPERANCE IN NEW-YORK.

There are now (says the Observer) 3,300 licensed dram-shops in this city. In one *nest* of them three murders have been committed within the last year, and under their influence pauperism has increased twenty-eight per cent. and the number of criminals in the prisons twenty-six and a half per cent. during the same period. This is the system which the Common Council refused, on Monday last, to alter, and which we must therefore consider them as determined, so far as their power shall avail, to perpetuate. The proposal was to vest the power to grant licenses, which now belongs to the Aldermen in their respective Wards, in five commissioners appointed for three years. It is a fact generally acknowledged, (and it was brought forward very distinctly by Alderman Stevens during the debate,) that under the present system, when an elector applies to his Alderman for a license, it requires sterner virtue than is generally found in that office to deny him. "Gentlemen were not willing to get rid of so large a portion of their influence"—that is, our city government is *under the control of tipplers* in this respect.

FOR 30 PIECES OF SILVER.

Who is not horror-struck at the awful crime of Judas—a crime which sealed his doom, and

in view of which, well might it be said "it had been better for that man had he never been born."

Sell Christ? What sell Him who was the Benefactor of the world, and betray him to death!—Truly, this was a crime, exclaims every one, well worthy of the judgment of a sin hating God. And what was the price? "Thirty pieces of silver." Small indeed, but the amount is of *no consequence*—the thing done is the crime, and the price whether great or small does not materially change the character of the act,—and we all with one consent condemn the crime and the criminal.

Reader, it were well for the Church if none of its members had sold Christ for a less sum than thirty pieces of silver in 1828, and happy will it be for her if none shall sell Him at any price in 1829. Remember, His doctrines, "*Inasmuch as ye have done it unto one of the least of these my servants, ye have done it unto me.*"

Then whoever deserts the servants of Christ in time of their need, or whoever abandons His cause or declines to come up to its help in time of need, betrays Christ for the price—which such receive or *reserve* in the compromise.

I will tell you reader when you betrayed Christ last year. You sold Him when you compromised with your neighbor and declined to act with his people in promoting the cause of *Temperance*. It is true you did not say much against this object, but you had spirits on hand and must sell it or loose some 10, 30 or 100 pieces of silver if you did not poison the souls of those for whom Christ died with this awful fire of hell.

I admit, you gave the man Kittredge's Address, perhaps, as a salvo to your conscience, and I heard the man say as he carried away his bottle *filled* and his book, "that man is in trouble in his mind, and he takes this as a cheap way to quiet his conscience—I will be as consistent as he is—He sells Rum and gives Kittredge, and I drink Rum and carry Kittredge home; so he gets his price and I my drunkenness. But it is mighty clever to have Rum consecrated by his prayers, for I know he is in duty bound, I presume does pray every morning for direction in *duty* through this day. So, I may presume he is directed of the Lord to sell me this Rum, and if so, surely it would not be sold to me unless I bought it, and of course it was right for me to buy it, and consequently to drink it."—*Rochester Observer*.

From the Philadelphia Daily Chronicle.

WORTHY OF IMITATION,

By every Religious, Civil, and Political Institution in the whole world.

A correspondent, who was providentially present at the regular Wednesday evening meeting of the Fifth Presbyterian Church and Congregation, in this city, (on the 28th inst.) under the Pastoral care of the Rev. Dr. SKINNER, is happy to remark, that after some preparatory religious exercises, the Rev. Pastor delivered a most excellent exhortation, in which he dwelt much on the horrid vice of Intemperance, which is making such melancholly devastation throughout our country,

and destroys about half a million of human beings in our guilty world every year!

After the worthy Pastor had concluded his very appropriate remarks, the whole congregation, (agreeably to the previous arrangement,) formed themselves into a *Temperance Society* and both males and females came forward, and every one signed a pledge, that they would not hereafter partake of any ardent spirits whatever, *except as a medicine*, and would discourage the use of it by others. All was done, (so far as I could discover,) without one dissenting voice.

This noble example I hope will be speedily followed by every Religious, Civil, and Political Institution in our country; as it appears to me to be the only measure to be pursued, in order to check, or put a complete stop to this growing abomination of our country.

I hope that every Editor of a public Journal, not only in this city, but throughout our country, will copy the above, as they will thereby do much towards giving that information which will excite and encourage others to follow the above praiseworthy example.

Philadelphia, January 29, 1829.

INTERESTING SURVEY.

The Western (Ohio) Intelligencer states that, at a meeting of the Society of the Western Reserve College for the promotion of temperance, Dec 30th, 1828, it was resolved that, 'measures be taken by this Society to ascertain the number of intemperate men—the number of Distilleries—and the amount of grain distilled in the past year within the limits of Portage County.

As the surest mode of obtaining full and accurate information on these points, it was proposed that several members of the Society should visit different portions of the County, ascertain facts by personal inquiry and make report at a subsequent meeting.

At the subsequent meeting, Jan. 14th, 1829, they reported that there are in the County—intemperate men 692—distilleries in operation 16—Do. not in operation, 6. One of these, has been suspended in its operation, by a conviction on the part of the proprietor, that its effect on society is deleterious. Another, has been suspended for the want of capacity in the proprietor, to carry it on—his capacity having been taken away by the natural product of his distillery.

Grain distilled the past year 53,800 bushels.

Whiskey made (allowing three gallons per bushel,) 161,400 gallons.

Value, at 25 cts. per. gallon 40,350 dollars.

From the Charleston Observer.

Inquiries designed to aid Grocers and others who are in the habit of retailing Spiritous Liquors in keeping their account of profit and loss.

What is the quantity of spiritous liquors that you purchase in a year? What does it cost you? What deduction is to be made for waste of every description? What per cent on the remainder must be added to render the traffic in this article profitable? What is the amount of sales? What for ready cash? And what on credit? What proportion of that

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which is sold on credit is to be charged to profit and loss? What proportion of your losses in bad debts is to be set down to the score of intemperance? Are such customers as are habitually or only occasionally intemperate, profitable? Does not the fact that your shop is often the resort of the intemperate, exclude a much more profitable description of custom?

This last question will be understood by shopkeepers in the country and in villages, whose stores are often passed by, on this account, by the sober part of the community, and especially by females, who turn aside with disgust from the ribaldry and the spuing of the drunkard.—Is your general custom increased by the sale of this article; and if so, to what extent? Do not those who refuse to vend it prosper as much as yourself? Do you not run the risque of becoming intemperate yourself, by dealing in the article? Have not a number of your acquaintances, similarly circumstanced, thus fallen? And what proof have you that you shall escape the vortex, which they had not? Are not the lives of many persons shortened and rendered unhealthy by intemperance? Now, which consumes the most, an unhealthy man in a short life, or a healthy, sober man in a long life? Let these few things be taken into the account, and calculate not only for one year, but for a series of years, and I have no question but you will find that your merchandise in this article is unprofitable.

DANGER FROM ARDENT SPIRITS.

Every man is in danger of becoming a drunkard, who is in the habit of drinking ardent spirits on any of the following occasions:—

1. When he is warm. 2. When he is cold.
3. When he is wet. 4. When he is dry. 5. When he is dull. 6. When he is lively. 7. When he travels. 8. When he is at home.
9. When he is in company. 10. When he is alone. 11. When he is at work. 12. When he is idle. 13. Before meals. 14. After meals. 15. When he gets up. 16. When he goes to bed. 17. On holidays. 18. On public occasions. 19. On any day,—20, or on any occasion.—*Chris. Almanac.*

WHO IS A BEAUTIFUL WOMAN?

[From the London "Anniversary" for 1829.]

Female beauty, in the limited sense of the word, is that outward form and proportion which corresponds with the theories of poets and the rules of artists—of which every nation has examples and of which every woman has a share. But beauty, by a more natural definition of the word, is that indescribable charm, that union of many qualities of person and mind and heart, which insures to man the greatest portion of happiness.

Wherever there is most bosom tranquility, most domestic happiness, there beauty reigns in all its strength. Look at that mud hovel on one of the wild hills of Ireland; smoke is streaming from door and window; a woman to six healthy children and a happy husband, is portioning out a simple and scanty meal; she is a good mother and affectionate wife; and though tinged with smoke and touched by care, she is

warmly beloved; she is lovely in her husband's eyes, and is therefore beautiful. Go into yon Scottish cottage; there is a clean floor, a bright fire, merry children, a thrifty wife, and a husband who is nursing the youngest child, and making a whistle for the eldest. The woman is lovely and beautiful, and an image of thrift and good housewifery, beyond any painter's creation; her husband believes her beautiful too, and whilst making the little instrument of melody to please his child, he thinks of the rivals from whom he won her, and how fair she is compared to all her early companions. Or here is a house at hand, hemmed round with fruit trees and flowers, while the blossoming tassels of honeysuckle perfume us as we pass in at the door. Enter and behold that English woman, out of keeping with all the rules of academic beauty, full and ample in her person, her cheeks glowing with vulgar health, her eyes shining with quiet happiness, her children swarming like summer bees, her house shining like a new clock and her movements as regular as one of Murray's chronometers.—There sits her husband, a sleek, contented man, well fed, clean lodged, and softly handled, who glories in the good looks and sagacity of his wife, and eyes her affectionately as he holds the shining tankard to his lips, and swallows slowly and with protracted delight, the healthy beverage which she has brewed. Now, that is a beautiful woman; and why is she beautiful? She is beautiful, because the gentleness of her nature and the kindness of her heart throw a household halo around her person, adorning her as a honeysuckle adorns an ordinary tree, and impressing her mental image on our minds. Such is beauty in my sight—a creation more honorable to nature and more beneficial to man, and in itself infinitely more lovely, even to look upon, than those shapes made according to the line and level of art, which please inexperienced eyes, delude dreamers, fascinate old bachelors, catch the eye and vex the heart.

FEMALES IN INDIA.

A letter from Calcutta, dated August 15, 1828, published in the *Episcopal Watchman*, thus remarks—"Native female education is going on wonderfully well. The Central School House is built, furnished, and established, and the excellent Mrs. Wilson has daily 105 to 125 scholars in attendance. She itinerates in the afternoon to four schools, established by her in the neighborhood, into each of which she has thrown three or four of her former little schools, and these she collects near 250 girls daily. This is as much as she can do. She gives up two afternoons of each week to attend the Rance of our munificent patrons, Rajah Budinauth Roy, and teaches her English reading. The Rance already reads and writes her own language, which is no small accomplishment in a Hindoo lady.—*Chr. Watch.*

RIGHTS OF CONSCIENCE.

There is a strange way of talking, as if the rights of conscience pertained only to Sabbath-breakers, profane persons and drunkards. So

far is this carried, that persons unpolluted with these vices cannot express their dislike of them, nor even their intention to abstain from them, without exciting the cry, that the *rights of conscience* are invaded. But, as we humbly conceive, a moral and religious man may have a conscience; and his rights in this respect may be as well worth regarding, as another man's. As matters now stand, some persons at least, connected with the Post-Office department, are compelled by law to violate their consciences by breaking the Sabbath, or retire from their post. Some, we know, have chosen the latter alternative. Are laws expedient, which exclude all such men from an employment, where integrity and faithfulness are peculiarly requisite?

All persons employed about the mail, are hired and paid by the nation. Every freeman is holden by law to pay his part of the expense. The consciences of many forbid them to hire men to labor on the Sabbath. May they not even ask that their money may cease to be expended in what *their* consciences condemn, without being accused of abridging the rights of conscience of others?

Finally, should the transportation of mails on the Sabbath be stopped by law, whose conscience would be violated? In other words, are there any, whose consciences would require it of them, as a duty, even if the laws of the country did not require it, to be employed about the mail on the Sabbath?—*Vermont Chronicle*.

MUSTERING FOR BATTLE.

Anti-Sabbath Meetings have been held in Lockport, Lewiston and Le Roy. The resolutions adopted at the two former places, have the merit of consistency: they have not commenced by whining professions of regard for the Sabbath—expressing their belief of its divine origin—"that it is the best institution that God, in his mercy, ever gave to man"—"that Sabbath-breaking is a great evil," &c. &c. and then declaring that they are determined not to obey the divine command, which they have acknowledged obligatory.

But the proceedings of the meeting at Le Roy, although the same as the others in design, were marked by a spirit which showed that, to use a common expression, they went for the whole. Here was no expression of veneration for religion or its institutions. It appears rather, if they had possessed the power, that, "with one fell swoop," they would have struck them all out of existence, and have rid themselves at once of the shackles imposed by the commandments and precepts of the scriptures, and the "coercive" restraints of moral obligation. Indeed, one would suppose, that they must have been penned by the choice spirits who figured in the French revolution—by the same spirits who proclaimed, that there was "no God but reason," and that "death was an interesting sleep."—*Rochester Obs.*

LIBERIAN EMIGRANTS.

The ship *Harriet*, with nearly 200 colored people for Monrovia, or Cape Mesurado, Africa, has ere this sailed from Norfolk—several

gentlemen who have seen them on board inform us, that they were all in fine spirits—and all anxious to fix their permanent residence on the soil of their forefathers. About 70 of these persons are from Richmond—and with very few exceptions they are as respectable a set of people, as any which could have been selected from here—and we entertain the belief that they are as well fitted to the formation of a republican community on the coast of Africa, as perhaps any body of men in the world. Nearly all the heads of families are professors of religion—and the most of them have adorned that profession among us—they are members of the Methodist, Presbyterian and Baptist Churches—among them, are Rev. Samuel Turner, a much respected Preacher of the Presbyterian denomination from Bedford county, and of the same denomination Mr. Joseph Shepherd, for several years a respectable schoolmaster of this city; who has several interesting youths in his family, who bid fair to be ornaments to the Colony at some future day—Rev. David Payne is perhaps the most respectable and popular colored Preacher of the Methodist denomination in this state—he has a very large family accompanying him—Samuel Richardson, (alias Crenshaw, liberated from slavery, by Mr. N. Crenshaw) well known and respected for his probity and worth, is also a member of the Methodist Society—Gilbert Hunt, for many years the manager of a blacksmith's shop, Alexandre Henderson, Alexandre Monroe, and ten others—six of them females, have been dismissed from the 1st Baptist church in this city.—*Rich. Rel. Her.*

From the London Courier.

THE BOOK OF JASHER.

Our readers will undoubtedly be cautious, in once believing this to be an inspired book. The most undoubted external and internal evidence is essential in the case.

Sir,—Having seen in your paper of the 8th inst. a paragraph extracted from the Bristol Gazette, announcing that an important and interesting discovery in Biblical literature has been recently obtained, which will excite the attention of the Christian, and man of letters, viz. the Book of Jasher, mentioned in Joshua, chap. 10. and 2 Samuel, chap. 1, and that it was procured at an immense expense by Alcurin, the most eminent man of his time, from the city of Gazan, in Persia; I beg leave to inform you, for the satisfaction of those Biblical students who may read your paper, whether Jews or Christians, that I am in possession of the Book of Jasher in the Hebrew language, which I did not procure at an immense expense, but accident threw it in my way in meeting with an Israelite from Barbary, who presented me with it, without knowing its value, and I am now translating it into English, and it will be published shortly with the Hebrew on one side and the English on the other, with notes critical and historical—and what is rather extraordinary, I was this day busily engaged in translation, when a glance at your paper riveted my attention to this singular and unexpected paragraph, as I had made many previous inquiries

ries concerning it to my literary friends, and they had never heard of its existence. The Book, it seems, has been preserved by the Jews in the East, and some few copies were printed in Poland twenty years ago.

It is written in that plain, beautiful style that will sufficiently testify its great antiquity, and which is the chief cause of my publishing it, with the Hebrew text attached to it; and however much I venerate the sacred Scriptures, and however infinite I consider the distance between this Book and the inspired Volume which we possess, I am still bold to declare that its language is equally beautiful, and throughout one hundred and sixty pages, it keeps up the same chaste, elegant, and historical style as that much admired part of Scripture—the history of Joseph. It commences with the creation of man, containing very copious accounts of Jewish records, not at all mentioned in the Scripture, and reaches as far as Jôshua. The two places in Scripture wherein the Book of Jasher is mentioned, are beautifully cleared up throughout this Book, particularly that in 2 Samuel, chap. 1, v. 18. “Also, he bade them to teach the children of Judah the use of the bow, behold it is written in the Book of Jasher.” It also elucidates many other parts of Scripture, and will set right some of the most perplexing parts of chronology.

But I do not suppose that it has come down to us as pure as the sacred volumes—and I have not the least doubt that some few parts of it are of a later date than the body of the Book; but even these comparatively modern parts bespeak antiquity of upwards of two thousand years.—I have already translated one half of the Book, having been encouraged to the task by some Christian friends, who possessed a fervent zeal for the House of Israel, and an attachment to Hebrew literature. When I return to Liverpool, which will be shortly, I shall issue forth the prospectus of the work, and it will be published by subscription. I should therefore be glad to hear something more about the copy Alcurin obtained, and whether it be in the Persian or Hebrew language.

Respectfully yours,

M. SAMUEL,

Of 104, St. James'-street, Liverpool.

Also, Nov. 14, 1828.

TRAVELS IN AFRICA.

The Vermont Chronicle contains a letter from a Correspondent in Paris, Dated Dec. 13, 1828, giving an account of a meeting of the Geographical Society which he attended.

The meeting was rendered particularly interesting, by the presence of M. *Auguste Caille*, a French Traveller, who had just returned from the interior of Africa, having visited the city of Timbuctoo—the first European Traveller, that has ever visited that city and lived to return.

He went out to Africa as a superintendent of a French factory on the river Senegal. There he became acquainted with the Arabic, as spoken by the Moors, and formed the plan of passing through the interior of Africa, which he has accomplished. He went east to Timbuctoo, and thence, with the caravans through several

nations to Morocco, whence he came immediately to France. He represents Timbuctoo as almost exclusively inhabited by Moors, as governed by a hereditary king, and containing from 10 to 1200 inhabitants, the dwellings being small one story buildings, made of bricks dried in the sun.

The other morning, I was surprised to see at our breakfast table, the strong feelings of disapprobation manifested at the manner, in which we regard people of color in the United States. Here, they are placed upon an equality with the best society. They may be seen promenading arm and arm, with the first inhabitants, dining with them &c. Several colored persons were officers of high rank,—how high I do not know, but “high rank” was the phrase used,—in Bonaparte’s army; and there are now very many of them, in the best schools in France, every way as respectable as the other students. The suggestion was thought ridiculous, that they did not possess equal capacity with Europeans. Our hostess, who is cousin to Cuvier, has a son at the same school with two Madagascar youths, who excell particularly in the Mathematics.

W.

WESTERN DOMESTIC MISSIONARY SOCIETY.

The whole number of missionaries who have this year been employed, for a greater or less period of time, by this society, is sixty-three.—A small portion of these are now no longer assisted, but derive their entire support from congregations, as settled pastors. There is at present a painful deficiency in funds. The Presbytery passed resolutions, therefore, in favor of bringing the claims of the Society before the churches, and took up from their own body a contribution.—*Utica Recorder*.

WESTERN SUNDAY SCHOOL UNION.

From the Report of the General Agent.

Nineteen different missionaries have been employed since last April. The aggregate of time spent in missionary labor, including that of the General Agent, is two hundred and eighteen weeks, and the amount of monies raised for this purpose is not far from fifteen hundred dollars.

Almost every town and district within our limits has been explored by these missionaries; great numbers of families have been visited; ignorance, to a great extent, has been enlightened; prejudices have been corrected; the Sabbath School has been planted in every town, and in some Counties in almost every school district; and more than sixteen thousand children have been gathered into this nursery of the church, most of whom had never before received any valuable religious instruction.

The missionaries have been paid from the funds of the auxiliary Societies without any dependence on the parent institution; each Society paying its own missionaries. By this arrangement the managers of our auxiliaries take upon themselves the whole responsibility of sustaining the cause within their own limits; and consequently have been rendered far more efficient and brought to feel a much deeper in-

terest than they probably would have felt by any other means.

Wherever there has been a fair experiment, our plan has been crowned with the most encouraging results. The auxiliaries of Onandaga, Cayuga, Chenango and Broome connected, Otsego and Herkimer, have resolved respectively to employ a permanent Agent who shall devote his whole labors to the promotion of the Sabbath School cause. Four of these are now waiting for Missionaries.

The resolution, which passed at our last anniversary, to supply all the destitute children within our limits with a copy of the New Testament within one year, has already received the decided approbation of six of our auxiliaries, and pursuant to it they have determined to supply the destitute within their own bounds.—*S. S. Visitant.*

Silliman's Work in France.—The Revue Encyclopedique for October last says of Professor Silliman's Journal of science, "Now that we are certain of the continuance of this interesting publication, we are not less eager to see its successive numbers arrive in Europe; well assured that we shall draw from it additional knowledge. This number has not deceived our expectations." After naming the contents, it adds: "In return Mr. Silliman imports into his own country some of the fruits of scientific research in Europe; and his selection is always in favor of the most useful departments of knowledge. We regret the impossibility of giving our readers an analysis of some of the memoirs contained in this number." "It is of the work itself that readers desirous of instruction will ask the data necessary for continuing the comparison between the old and the new world,—as regards both the interior and surface of the earth: Mr. Silliman takes care to provide whatever can render this comparison more easy and more instructive."

RUINS OF BAALBEC.

Mr. Bird in his Missionary Journal, has the following reflections on the overthrow of this once populous country.

The interesting object of our visit was directly before us, quite on the farther edge of the plain. A grove of walnuts in rich green, half hid the ruins, and extended along the aqueducts to a considerable distance to the right. Beyond these, where the sun brightened the east, rose Antilibanus. Lebanon was behind. To the right and left, stretched a plain, level and boundless as the sea; except that on the right, a few distant mountains gave indications of a shore. In traversing this plain, my mind, predisposed to melancholy, indulged in a train of reflections suited to its state. A few generations ago, and yonder stood a new, splendid, perfect edifice; a noble monument of the wealth, industry, and skill of the age. This whole vast plain teemed with life and the busy hum of human enterprise. Villages, and gardens, and fields loaded with corn, beautified the landscapes, and gave a promise of peace and plenty to the beholder; while an air of vivacity was given to the whole by the passing of

footmen, the prancing of horses, and the rolling of chariots in every direction. Now, all is a desert waste. The gay and active world that then was, have vanished at the touch of the Almighty. We walk upon their dust. Here and there a cluster of Bedouin tents, and here and there a passing traveller, stalking on his camel, or cudgel in hand, driving a miserable ass, are all that enliven the scene. But a brighter day is coming. Who that has the Christian's hope, cannot say, "From the midst of this desolation, life shall again spring forth, and this plain shall feed its millions. Its temple shall be rebuilt, and the glory of the latter house be greater than of the former; so that it shall with propriety be said to those that might have seen the house in her first glory, How do you see it now? Is it not in your eyes in comparison of it as nothing?"

SUPPORT OF THE GOSPEL.

The Connecticut Observer relates the following anecdote—

"An individual in one of the congregations in this State, when, in consequence of the withdrawal of a number, the support of religious institutions was very burthensome, remarked, that if he durst, he would himself follow their example and withdraw too. But, said he, "I dare not; for all that have done it, have dwindled away; and though in so good circumstances at the time, that, as is often the case, their share was too large for them to pay they have, one after another, lost their property, and are now almost or quite penniless. Our burden is heavy, and I would ease my neck from the yoke, but I dare not."

BIBLE CLASSES

Springfield, Mass., Dec. 4, 1828.

Dear Sir,—You will receive with this, a remittance of \$120, from the Bible Class belonging to the first parish in this town, which sum, together with that already paid to constitute me a member, is designed to constitute me a Life Director of the American Bible Society. A brief statement of this Bible Class may be of some service to similar institutions, in awakening a zeal to promote the interests of the American Bible Society. It was formed about 2 years since, under favorable auspices, and has not lost any of its interest since its commencement. Its members have much increased. During the first winter, about 150 attended with great punctuality; there are now from two to three hundred who assemble regularly, every Saturday evening. We attend to geography, biography, chronology, natural history, doctrines and precepts, contained in the lesson for the evening. We have a correct map of the Holy Land, to which frequent reference is made during the recitations; occasionally a dissertation is read by some of the Class upon some subject, contained in the lesson. By this kind of variety the interest of the youth in the subject is not suffered to flag, and they study the Scriptures with great eagerness. At the close of the recitation I give an exhortation, and we close with prayer and the Christian doxology; and such as are

disposed, cast a small sum, into a box prepared to receive it. The contribution is voluntary.—After paying for the necessary expenses of the Class, purchasing several lamps to light the room, and a valuable map of Palestine, they forward to your treasury the above sum of \$120, as their first offering. I hope they will not be weary in well doing. You are at liberty to notice this in such a way as you may think proper. With much respect, your friend,

SAMUEL OSGOOD.

THE PRIEST CONFUTED.

"An Observantine monk, preaching one day at Imolu, told the people that it behoved them to purchase heaven by their works. A boy who was present, exclaimed, 'that's blasphemy! for the Bible tells us that Christ purchased heaven by his sufferings and death, and bestowed it on us freely by his mercy!' A dispute of considerable length ensued between the youth and the preacher. Provoked at the pertinent replies of his juvenile opponent, and at the favorable reception which the audience gave them, 'Get you gone you young rascal!' exclaimed the monk, 'you are but just come from your cradle, and will you take it upon you to judge of sacred things, which the most learned cannot explain?' 'Did you never read those words, 'out of the mouth of babes and sucklings God perfects praise,' rejoined the youth, upon which the preacher quitted his pulpit in wrathful confusion, breathing out threatenings against the poor boy, who was instantly thrown into prison.'"—*M'Crie's Reformation in Italy.*

MORALS OF THE WEST.

A young man, who has been for a few months a resident in one of the principal cities of the West, thus writes to a relative in this vicinity:—[*Chr. Mir.*

"———This is a very flourishing place and is said to be the most moral of any place West of the mountains of its size. This you doubtless are glad to hear; but let me tell you farther—I have seen one steam-boat launched here on the Sabbath, and have seen a boat start down the river, on a Sabbath morn, with a trumpeter on deck, playing up "auld lang syne," dancing tunes, &c. In addition to this, there are many who keep their grocery stores open on that day. Last Sabbath evening I heard a man say, that their crew, 40 in number, had killed and dressed *six hundred hogs*, that day! I presume there were other companies, that had been engaged, in a greater or less degree, in the same way. Oh! how unlike is such conduct to the almost universal respect which is paid to that blessed day throughout New-England!"

USEFULNESS OF TRACTS.

In one of the towns in Wayne county, Ohio, dwelt an aged disciple with a numerous family at home and around him, not one of whom, except his wife, had hope toward God. He lived in a waste place, with no preaching except at long intervals. He frequently solicited preaching from the Rev. Mr. Barr, 33 miles distant.—In March 1826 he called for that purpose, and was unusually importunate. Mr. B. could not

go, but gave him tracts, by the reading of which to his friends an awakening commenced. Mr. B. has since assisted in organizing a church, eleven members of which were subjects of that awakening. These eleven persons stood connected with the father as follows: two sons, five daughters, three sons-in-law, one daughter-in-law. Mr. B. has labored as a missionary half the time for nine successive years; and he testifies that his labors were never more satisfactory to himself or useful to others, than when he used tracts as his assistants. He believes he has read "Dinah Doudney" nearly a hundred times in public.—*Pandect abr.*

SUNDAY SCHOOL TESTAMENTS.

It is known probably to most Auxiliaries, that the American Bible Society published, in the course of last year, a small Testament for the use of Sunday Schools. This little book is neatly bound in red cloth, and is found highly acceptable to children, and capable of enduring much service. The price of it is only *twelve cents*, or twelve dollars a hundred. Some Societies have procured and circulated great quantities of these books among children, giving, in a few instances, one to every Sunday scholar. Indeed such has been the demand, that, until recently, orders have been made for them more than could be readily met. But as it is a small book, and soon prepared, there is (since the erection of steam presses) a large stock of the kind in the Depository, ready for distribution. Would it not be well for such Societies as have not yet been furnished with the Testaments, to send for a quantity and place them in the hands of the Sabbath School children within their respective districts? No present probably, of the cost of twelve cents, can be so valuable to a child as one of these neat little sacred volumes. It is earnestly hoped, that as soon as every family in any county or state is favored with the *Bible*, the next measure will be to furnish every Sabbath School child with one of these *Testaments*. This done, we may soon expect a race of men *mighty in the scriptures*.

Massacre at Crete.—A Smyrna article of December 2, states that the Turks have deluged the island of Crete with blood of the Christians. The Mahomedans in two days massacred from one thousand to twelve hundred people, in the city of Candia alone. Scarcely a sufficient number of Christians were left to drag the carcasses of their countrymen to the sea.—That being done, the unhappy wretches who had been spared were assassinated. At Sude, at Spiuo Longo, at Tetmo, all who were not Mahomedans, were put to the sword.

The Rev. Wm. Tipton, under date of Jan. 21, 1829, writes that the Lord is mercifully visiting Tuscarora circuit with the outpouring of his Spirit. At the last quarterly meeting, about twelve persons professed to be made partakers of the pardoning mercy of God.

The Rev. W. E. Stanston and Rev. J. P. Hetherington, missionaries to Canada, have arrived at New-York from England.

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

INDIANS AS THEY WERE, AND ARE.

We copy from the Cherokee Phoenix the following communication, with the remarks of the editor which follow it, for the sake of showing our readers, young and old, what these Indians *were*, and what they are. They will perceive that in the place of the whoop and the dance and the fierce carousal, there is a voice of public sentiment now that dare put down the frivolity of a dance. Just such frivolous levity, then, over wine and music and dancing as is practised in our ball-rooms, is not considered reputable among the better part of the Cherokee Indians. The dance is to-be-sure got up in their unpolished way, but it amounts to the same thing.

On an evening not long since, I set out, and after riding a few miles, I arrived at a place, selected for an Indian dance. This was not only a new, but a curious scene to me, as it was the first I had seen. At my arrival, I saw a number of the natives of both sexes, gathered around two large fires, which they had built a few paces from the dancing ground. It was now not long till one of an elderly appearance, gave a short address to the surrounding company; the intention of which I could not easily guess; but having an interpreter at hand, I learnt that it was the manager giving the orders of procedure.

Immediately after which, a lighted torch was placed in the centre of the dancing ground, and aroused by this they all followed their leader, singing and dancing, as they marched in a kind of circus.

They also had a peculiar kind of music, made by a parcel of small gravels being put into some tarrapin shells, which some of the females wore on their legs. These, it may be relied upon, made no little racket. I could not, however, help noticing a parcel of kegs which were collected together not far from one of the fires, over which a watchman was placed to prohibit them from intoxication, until after the dance; when I expected there would be a general welcome to the kegs. But during the little while I stayed, I was no little surprised to see so much order preserved. Another circumstance, however, equally drew my attention, which was a number of the aged, who were unable to partake in the dance, sitting round, and looking on, with as much concern, as if it had been a matter of the utmost importance. That a part of the human family, who are equally interested in the blood of a Saviour, should be given to a savage life, whilst another is enjoying the comforts of religion and the pleasures of refinement, is, to a reflecting mind, a matter of no small interest. Is it not a pity, that so many may yet be found, in this enlightened day, and that too in a land of boasted liberty, who have not even been taught the first principles

of morality? "O that my head were waters and mine eyes a fountain of tears, that I might weep day and night," for the savage children of the forest!

But perhaps it may be asked, why I should be found at a place of this description? To this I would answer, that it was not mere curiosity, nor was it to partake of their vices; but a desire to obtain a knowledge of the manners and customs, of those unfortunate children of nature. For what purpose did the traveller visit the famous idol of Jugger-naut, and that too when thousands of pilgrims were offering up their sacrifices.—Was it to partake of their crimes by paying adorations to that idol also? or was it to obtain some useful information, by which future generations might be profited? I presume the latter was his chief object.

VIGIL.

"VIGIL" might reasonably entertain one cheering consideration, and that is, the gradual diminution of such practices as described by him in his communication. If he had visited this Nation *thirty years* ago, and witnessed the practices of the inhabitants in their full extent, his tears would have flowed more freely, and the consideration of their wretchedness would have been without a redeeming thought. At that period the Cherokees resided in villages, in each of which was a Townhouse, the head quarter of frivolity. Here were assembled almost every night (we are told, we speak from hearsay for we were born under an era of reformation,) men and women, old and young, to dance their *bear dance*, *buffalo dance*, *eagle dance*, *green-corn dance* &c. &c. &c. and when the day appeared, instead of going to their farms, and laboring for the support of their families, the young and middle aged of the males were seen to leave their houses, their faces fantastically painted, and their heads decorated with feathers, and step off with a merry whoop, which indicated that they were *real men* — to a ball play, or a meeting of similar nature.—Such in a word was the life of a Cherokee in those days during spring and summer seasons. In the fall and winter seasons they were gone to follow the chase, which occupation enabled them to purchase of the traders a few articles of clothing, sufficient to last perhaps until the next hunting time. From the soil they derived a scanty supply of corn, barely enough to furnish them with *gah-no-ha-nah*, — and this was obtained by the labor of women and grey-headed men, for custom would have it that it was disgraceful for a young man to be seen with a hoe in his hand except on particular occasion.

* Here were Cherokee words, for which we have neither an interpreter, nor types.

In those days of ignorance and heathenism, prejudices against the customs of the whites were inveterate, so much so that the white men, who came among the Cherokees, had to throw away their costume and adopt the *leggings*. In a moral and intellectual point of view the scenery was dark and gloomy, nevertheless it has not been impenetrable. The introduction of light and intelligence has struck a mortal blow to the superstitious practices of the Cherokees, and by the aid of that light, a new order of things is introduced, and it is to be hoped will now eradicate the vestiges of older days.

ILLUSTRATION OF SCRIPTURE.

THE LOCUST TREE.

"And his meat was locusts and wild honey."
Matt. iii. 4.

"The celebrated Dr. Clarke, relates that a tree grows in Palestine, which is called the locust-tree, and produces an eatable fruit, a fact which was well known to many who had been in the Mediterranean; for this tree also grows in many countries which border on that sea, and has been recently found in much greater abundance in some part of the East Indies.—Many thousands of its pods were some time since in the ware-houses of the East India docks, and either because the fruit is richer in the more southern climates, or for some other reason, a great quantity of them were sent to Venice and Trieste, where it seems it is intended to distil it into a liquor, as an antidote to the plague, or at least useful in curing it.

"The pods are about twenty inches long, and from half an inch to three quarters in diameter. They are not flat, nor have they that sort of hinge on one side and slight fastening on the other, which plainly shows how the shells of pease and beans are to be opened; on the contrary these are round, but there are two opposite lines along them, where the color alone would induce any one to suppose the skin to be, as it is, thinner than elsewhere. Having seen the pods only in a dry state, we can describe it in no other; a knife could scarcely be made to penetrate the thicker part, and does not very easily make its way into the thinner. The fruit which lies in little cells within, is a pulp, or paste, somewhat like that of tamarinds, but smoother and not so sweet. There are pips in it, nearly as hard and about half as large as those of tamarinds, containing a kernel in each.

"Such was a part of the food of John the Baptist during his abode in the wilderness. It should be added, that in the stems of this locust tree, the wild bees still deposit their honey.

"The explanation of the sense in which St. Matthew uses the word *ακρίδες*, locusts, is the more worthy of notice, as it has escaped several if not all of the commentators; nor do any of the lexicons remedy their deficiency."—These remarks were copied from one of the public papers, and correspond with the account given me by a young gentleman, then belonging to the navy, who was for some time stationed in the Mediterranean.

R. C.

KNOWLEDGE AND VIRTUE.

"I believe," answered Mordaunt, "that it is from our ignorance that our contentions flow; we debate with strife and with wrath, with bickering and with hatred; but of the thing debated upon, we remain in the profoundest darkness. Like the labourers of Babel, while we endeavour in vain to express our meaning to each other, the fabric by which, for a common end, we would have ascended to heaven from the ills of earth, remains forever unadvanced and incomplete. Let us hope that knowledge is the universal language which shall re-unite us. As, in their sublime allegory, the Romans signified, that only through virtue we could arrive at honor; so let us believe that only through knowledge can we arrive at virtue!" "And yet," said Clarence, "that seems a melancholy truth, for the mass of the people, who have no time for the researches of wisdom." "Not so much so, as we might at first imagine," answered Mordaunt, "the few smooth all paths for the many. The precepts of knowledge it is difficult to extricate from error; but once discovered, they gradually pass into maxims; and thus what the sage's life was consumed in acquiring, become the acquisition of a moment to posterity.—Knowledge is like atmosphere; in order to dispel the vapor and dislodge the frost, our ancestors felled the forest, drained the marsh, and cultivated the waste; and we now breathe without an effort, in the purified air and the chastened climate; the result of the labor of generations, and the progress of ages! As, to-day, the common mechanic may equal in science, however inferior in genius, the friar whom his contemporaries feared as magician,—so the opinions which now startle as well as astonish, may be received hereafter as acknowledged axioms, and pass into ordinary practice.

Maxims.—The skill of a pilot is best seen in a storm; the courage and conduct of a general in a battle; and the piety of a christian, in trials and conflicts.

He that will not be counselled cannot be helped. He that resolves to amend, has God on his side.

EPITAPH,

Copied twelve years ago, from a tombstone in a grave yard near Baltimore. The clergyman, who was present when I copied it, informed me it was written by Doddridge, the celebrated author of "The rise and Progress of Religion in the Soul."

EPITAPH ON AN INFANT.

The cup of life unto her lips she prest,
Found the taste bitter and declined the rest;
Then softly turning from the face of day,
She gently breathed her little life away:

While walking through the beautiful grave yard at New-Haven, Connecticut, in 1819, my attention was attracted by a simple white pedestal, supporting an urn, also of pure white. There was no inscription carved upon this chaste monument; on approaching to examine it more closely, I found the following lines, written in pencil upon the urn:

"Who e'er thou art that liest beneath,
Oh! tell us thou art blest!
And we who live shall envy thee
Thy solitary rest."

G.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 28, 1829.

**RELIGIOUS INTELLIGENCE COLLECTED IN
FEBRUARY**

[We have the satisfaction of presenting the readers of our paper, with the first number of a brief monthly sketch of the religious intelligence of the day, which we are for the future enabled to promise them each month.]

The sketch is intended as a concise re-view of the situation of the Church for the month preceding, proper to be set before her friends at each Monthly Concert, and we hope to be enabled to furnish it in the number of our paper which immediately precedes it. The proposition is not to serve up a profound and measured essay, sermon, or exhortation, to be read by the conductor or leader of a meeting, but an epitome of such facts as have occurred during the month, of importance and interest to the Church of Christ.—That his friends may be prompted to gratitude and thanksgiving by seeing each one for himself what has been done.—That the impulses of their heart, may spring directly from an *exhibition* of the good things which He is doing for His kingdom, than follow some formal and official endeavor to draw them out. Also that by seeing what has been done they may know what remains to be done, and be prompted to energetic action.

The abstract is sketched from religious publications, private letters and individual communications, by an association of gentlemen in the Theological School in Yale College—some notice of which we will give in a future number,—and communicated by them, to the columns of the Religious Intelligencer, for the purposes for which we offer it to our readers. The advantages of such a preparation for the Monthly Concert of Prayer are seen at a glance. In a larger sense is it useful to those young men who are soon to go abroad over our country, and are thus forming an intimate acquaintance with the future field of their labors. We are happy to have it in our power to extend the privilege of such an intimacy with the rest of the church to our Christian brethren, and trust that it will be acceptable to them.]

FOR THE MONTHLY CONCERT.

REVIVALS.—There are revivals in New-Bedford, and Upton, Mass. ; Perry and Laurens, Otsego County, N. Y. Such is the destitute state of some parts of New-York, that a church was lately dedicated in a western county, which had no other of any denomination within twenty miles of it.

In Patterson, Morristown and neighborhood, N. J. In Philadelphia, several congregations are visited.

Cincinnati, Dayton, and Hillsborough, Ohio, have been blessed; and Glasgow, where eighty-two are subjects; also several towns in Geauga county. This last mentioned county has been very destitute, and is now beginning to enjoy the means of grace.

The Synod of Indiana has received to its churches the last year, five hundred and forty-six by profession. The number of its congregations are eighty; of its ministers thirty-four.

Some Catholics are the subjects of a revival in Washington City. A letter dated Staunton, Va. Jan. 12, 1829, communicates the following: "Yesterday was to some of us a glorious, and to all a most solemn and interesting day. The spirit of godliness and pious zeal, awakened here at the meeting of the Synod in

October, has increased and grown, under the efforts of our excellent friend, Rev. N. Smith, aided by the untiring and efficient labors of the Rev. Mr. Nettleton, into a goodly corps of new recruits for our blessed Redeemer's cause. Seventeen communicants went forward for the first time to the Lord's table, and openly sealed their pledge of fidelity to his government, renouncing their character of subject or citizen of the dominion of sin."

INTEMPERANCE.—The late Report of the American Temperance Society, states that it might be shown that the consumption of spirits has diminished one half in New-England, New-York and New-Jersey; and one third in the rest of the Union. It is rumored that a weekly paper, to be entitled the Journal of Humanity, and edited by Mr. Hooker of Fairfield, is soon to be issued under the direction of the Society, at Andover, Mass.

TRACTS.—The enterprize undertaken by the American Tract Society, to supply the Valley of the Mississippi, is progressing with great energy and success.

PEOPLE OF COLOR.—At a meeting of the Colonization Society at Washington, called to devise means for the increase of its funds, a gentleman, after subscribing \$1000, offered a resolution that the society with the blessing of God, will raise within one year, sixty thousand dollars, to extend its operations. Subscriptions were opened in accordance with the resolution.

The ship Harriet was at Norfolk on the 12th inst. with 180 colored persons on board, about to sail for Liberia.

Abdull Rahaman has succeeded in obtaining contributions for the ransom of his family, and is expected soon to embark for Africa.

A committee of the Virginia Legislature have proposed—1. *Resolved*, That it is expedient to provide for the removal of the free colored people of Virginia to the coast of Africa. 2. *Resolved*, That the committee of finance be directed to prepare a bill appropriating to this purpose, so much of the annual revenue as arises from the sale of convicts.

A letter from the South remarks: I remained a day or two in Norfolk, on my way home. The slave-ship 'Jefferson' was lying at anchor, with perhaps 200 slaves on board, for the New-Orleans market; and I was told in answer to my inquiries, that THREE such LOADS had left there during the month of September for the same market! They stated that they contemplated sending ten thousand thither during the present fall. The methodist missionaries among the blacks of Jamaica have been lately persecuted to imprisonment.

The Wesleyan Mission, among the Caffrees of South Africa, has at length obtained the cordial support of Kirtra a Caffree chief. He has adopted the missionaries into his family, and permits them to labor in any part of his territory which contains a population of 18,000.

South America remains in a very turbulent condition.

SANDWICH ISLANDS.—The Missionaries are greatly

strengthened by the new accession to their number. There is a revival at Kairua and Lahaina. The death of Mrs. Bishop is blessed to many souls; the missionaries are more and more beloved by the people; the institutions of religion are gaining ground among them as may be seen in the general adoption of the Christian form of marriage in Mowe, and district of Kavarooa. On the islands of Maui, Molakai, Ranai, Kaloolane, 11,881 are connected with the schools.

BURMAH.—A letter has been received from Mr. Wade, under date of June 2, confirming the account of the happy attention to religion by the Burmans, and that two of the late baptized would probably become preachers.

Extract from a letter dated Maulaming, March 20, 1828. "Intelligence has just reached us from Ava, that Dr. Price died there of consumption on the 14th ult. Particulars have not yet been received." Thus in the space of about two years, after having been preserved through uncommon scenes of suffering, Mrs. Judson and her daughter Maria, Mr. and Mrs. Price, have ceased from their labors.

WESTERN INDIANS. Cherokees.—(Brainerd.)—The prospect of the schools is believed to be more flattering than for years past; quite an increase of exertion on the part of Parents to provide clothing for their children; most of thin garments are of their own manufacture. About 300 children have received instruction in the schools at this station. That the Cherokees are rapidly advancing in civilization is acknowledged by every one. One Indian tilled the last year 100 acres of land.

Willstown.—Every family in this settlement, has a cornfield, plough and horse, or horses to till it. In general, old and young are decently clad in cotton cloth of their own making; especially on the Sabbath. The majority in number and influence are decidedly opposed to the introduction and use of ardent Spirits.

Candy's Creek.—The condition of the people is much improved within three or four years; improvement in agriculture, rapid; the same may be said with regard to the neatness and commodiousness of their dwellings. The influence of the mission has occasioned a like improvement in other respects.

CHEROKEES OF THE ARKANSAW. Dwight.—At this station, one man last year planted 100 acres of cotton, 75 of corn, 25 with other articles. The females dress in a neat and comfortable manner in stuffs of their own manufacture. There are fewer gallons of ardent spirits consumed among them than barrels when the missionaries first visited them. Horse racing has gone into desuetude.—Witchcraft which was not long since very common, is now very much done away. The Lord's day is extensively regarded as a day of rest.

Choctaw. Elliot.—Intemperance is the bane of this tribe. They excuse their intoxication by referring to the example of the whites.

Mayhew.—At this station, very perceptible progress has been made in morals. Two years ago ten persons in less than two months perished by intem-

perance. For the last two year, only one man has lost his life by drunkenness.

Goshen.—The first year after this station was occupied, 20 murders happened within a few miles; last year but two occurred within the same limits.

FRANCE.—Reading rooms for the moral and intellectual improvement of seamen have been opened at Honfleur, Havre and Marseilles, France. About 1900 British and American Seamen, yearly enter the port of Marseilles.

GREECE.—A letter has recently been received from Mr. King, in which he states, that every encouragement is held out for the establishment of schools; that the country is comparatively quiet, and the great demand, even from those who are in rags, is for schools and books. He can establish any number of schools if the means can be furnished.

FOREIGN MISSIONARY SOCIETY OF LITCHFIELD COUNTY.

This important auxiliary held its anniversary at Litchfield, on Wednesday the 11th inst., attended as usual by a numerous congregation, and conducted with animating exercises.

The amount of receipts, reported by the Treasurer, to the date of the anniversary, was little less than \$2,700.

Resolutions and Addresses were offered by the Rev. Mr. Goodman of Torrington; Hon. Benjamin Tallmadge of Litchfield, and Rev. Mr. Yale of New-Hartford. The Rev. Messrs. Linsley of Hartford, Bacon of New-Haven, and Temple, late Missionary to Palestine, addressed the meeting as a deputation from the American Board.

Appointment of Officers for the ensuing year:—

Hon. John Cotton Smith, President; Rev. James Beach, Rev. Luther Hart, Vice-Presidents; Rev. Epaphras Goodman, Secretary; Mr. Frederick Deming, Treasurer; Mr. John P. Brace, Auditor.

Executive Committee.—Hon. Benjamin Tallmadge, Rev. Charles A. Boardman, Rev. Darius O. Griswold, Rev. Benjamin F. Staunton, Rev. Epaphras Goodman, and Deacon Andrew Benedict.

COMMON SCHOOLS IN THE STATE OF NEW-YORK.

From the annual report of the Secretary of State to the Legislature of New-York, in relation to Common Schools, the following items are selected.—

There are 8609 school districts, and the same number of schools organized in the State. The number of scholars taught in these schools during the year 1823, was 468,205—the general average of instruction having been about eight months,—the same being an increase, during the year 1828, of 311 new school districts, and 26,349 scholars.

During the year 1823, the sum paid to those districts which had made report, (\$164) was \$202,343 21; of which sum \$100,000 were paid from the State treasury; the remainder from taxes and local funds.

The productive capital of the school fund, now amounts to \$1,684,628 80. The revenue received into the treasury the last year, on account of the fund,

was \$89,034 96. That of the next year is estimated by the Comptroller at \$105,200.

INSTALLATIONS.

On Thursday the 12th inst. the Rev. *Chester Colton* of West-Hartford, was installed to the pastoral charge of the church and people of the first society of Lyme, by a Council selected from the New-London and Middlesex Consociations. Introductory prayer by the Rev. Mr. Hovey of Pettipaug—Sermon by the Rev. Abel McEwen of N. London, from Matt. v. 13. Consecrating prayer by the Rev. Mr. Vaile of Hadlyme; Charge to the pastor and church by Rev. Mr. Hotchkiss of Saybrook; Right-hand of fellowship by Rev. Mr. Marsh of Haddam; Charge to the people by the Rev. Mr. Hawes of North-Lyme, and the closing prayer by Rev. Mr. Case of Chester.

On the 10th December, 1828, the Rev. *Heman L. Vaill*, was installed Pastor of the church and society at East Lyme—Sermon by Rev. Eli Hyde.

For the Intelligencer.

REV. MR. BREWER'S JOURNAL.

(Continued from page 621.)

CONSTANTINOPLE, Sept. 14, 1827.

I have now been some days on board a small Greek vessel, under Russian colors, waiting a passage to Andros and Syra. At length the long expected firman for our departure, has arrived. The alleged reason for its delay so much beyond the usual time, was the sickness of the Reis Effendi. It is however the general opinion, that this temporary embargo, has had its origin in the unsettled state of public affairs. Vessels wishing to pass either the Hellespont or Bosphorus from Constantinople, are at all times required to submit to a troublesome detention of two or more days. The castles upon these straits invariably fire upon such as attempt to pass without presenting the firman of the Sultan, nor is it often that the hazardous experiment is made.

Towards evening the rain which had continued during several days, gave place to a clear sky, and though the wind was light, our little bark got under way, and soon floated past the Seraglio Point. When a boat or vessel belonging to rayahs, doubles this point, every head must be uncovered of any loose article of dress which is over the appointed calpack, and all umbrellas must be laid down. While at a considerable distance, the boatmen or some passengers who is acquainted with the regulation, reminds the company of their approach, and there is an immediate busting of ladies removing their shawls, and men adjusting their robes. Even Franks sailing with them, however violently the rain may be pouring down, are constrained, as I can speak from experience, to join in this servile mark of homage. If from no other motive, this would be done out of humanity to the reis, or master of the boat, who might chance to atone for such neglect by the bastinado.

As the current drifted us almost upon the walls of the Seraglio, I climbed one of the masts to take a farewell view of the residence of the

Sultan. From this elevation I was enabled to look down upon his outer garden, and indeed to have a very tolerable sight of the important buildings within these limits of the ancient Byzantium. Both buildings and trees are scattered about without any regard to order, and in point of convenience as well as beauty, the whole seemed inferior to the establishments of a hundred private gentlemen in Europe and America. A new structure was erecting in the lower garden, intended apparently for a mosque, and various repairs were making upon the other buildings. At a distance on the summit of the highest hill delightfully situated in the centre of the Seraglio, I discovered a youth richly dressed, walking leisurely upon one of the terraces. This was not improbably the young Sultan Achmet, the heir apparent of the Ottoman empire. A crumbling, or at least, a disputed sceptre, one would think no very enviable inheritance in prospect.

Amidst many contradictory accounts, the following appears to be the truth respecting the male descendants of the almost extinguished house of Othman. The oldest son of the reigning Sultan, Mahmoud 2d, died a few years since, as some say, by fire, and others, by disease. Others again report that he has been carried off, and secreted by the Janissaries.—During my residence at Constantinople there have been great rejoicings on occasion of the birth of the only surviving brother of Prince Achmet, who is of course now not a year old. In case this family become extinct, it is said, though I cannot vouch for the authority, that there are prominent candidates for the throne. These are to be found in the sacred Tartar families, who not many years ago, on being driven by the Russians from their native land, found an asylum in the northern provinces of European Turkey. Whether there be other than these who sprung from the ancient sovereigns of the Crimea, and who claim descent from Genghis Khan, I am unable to say.

By degrees the entrance of the Bosphorus has closed upon us, and the suburbs of Galata, Pera and Scutari have disappeared. The famed beauties of this Mahomedan capital, the massive domes of its royal mosques, surrounded by their four tall columns—formed minarets, the groves of cypresses rising amid the low dark colored dwellings, all have melted away into one indistinct view. From the contemplation of objects without, I turn therefore to make inquiry respecting the companions of my voyage, who have been for some time watching the movements of my pen.

Besides the crew of eighteen Greek sailors and two passengers under Frank protection there have come forth from their hiding places, five Greeks without passports. One of them is a priest, whose looks still shew how much he has suffered through fear of falling into the hands of the Turks. He informs me that he has received tracts from me when on visit at Prinkipo. Another of the fugitives is a female who is going down to join her husband at Andros. For some time the desire of emigration to the Archipelago has been so great that no *tuscarees*, or passports have been granted for Greek women to come from Asia up to

1829.]

the capital, lest their families should there unite and escape to Greece. So natural and so operative is the sentiment, "Where liberty dwells, there is my country." Russian vessels enjoy peculiar advantages for conveying away these people, since according to treaty they are not liable to search like those of other nations.—Still there are hundreds who pass clandestinely to Greece in Ionian vessels, and still more in those of the independent Greeks, which under various foreign flags are extensively engaged in the commerce of the Black Sea.

Sept. 15.—Though the wind has been contrary during the night, yet with the aid of the current, which sets very strongly from the Bosphorus, we have made considerable progress. On our right hand, the low shore of Europe stretches along distinctly in view; and on our left, the snow-clad summit of the Mysian Olympus has drawn near to greet us. From this and the neighboring mountains, ship loads of ice and snow, during the summer season, are constantly brought to Constantinople.

Every where in the city and suburbs, sherbet cooled with this mixture, is exposed or carried round for sale. Sherbet may be prepared from a variety of fruits. Most frequently, however it is the expressed juice of raisins. After it has been poured through a colander filled with snow, a little rose water is added from a vessel resembling a pepper box. Thus prepared it is an agreeable beverage, and with the coffee which is to be had at every corner, takes the place of the more pernicious draughts of our country. The sherbet is sold at 2 paras, and the small cup of coffee for 5, which is less than a penny. And yet most of this coffee is brought from America. Though served up without milk, and often without sugar, the coffee soon becomes very acceptable to foreigners. In the coffee houses a vessel of hot water is kept constantly by the fire, from which a smaller one is filled whenever you call for a dish. Into this, the moment that the water boils, a table spoonfull of coffee is poured, which has usually been beaten very fine in a mortar. As soon as the bubbles make their appearance again, without being clarified, it is ready for use. Hence it is that the traveller has only time to seat himself and take into his hands the *chibouke*, or pipe, before it is presented. They only who have made trial of it, are able to say, whether it is a Turkish coffee house and a semi-barbarous land, that give it all its zest.

Those who wish to check the progress of intemperance in own country, do well to know the substitutes of wine and ardent spirits which religious scruples or other causes have elsewhere introduced. Many who will not be induced to become water drinkers, might during the winter months content themselves with a cup of coffee though prepared in the hasty manner of the Turks. It is earnestly to be desired that inn holders, and especially the keepers of small groceries should be persuaded to offer their customers, this cheap and wholesome refreshment.

In all my intercourse with the Turks, I do not remember to have seen more than two in a state of intoxication. One of these was the servant of a foreign consul at Smyrna, and the

other a soldier at Constantinople, whom the guard was leading away, probably to punishment. And yet no people in the world have greater muscular power, or bear heavier burdens than the Turkish porters. A traveller would hardly be credited, who should speak of well authenticated examples, but most masters of vessels and naval gentlemen who visit Smyrna, are aware that no account is made of carrying four or five hundred pounds weight.

In the suburbs and in the Christian quarters of the city, the mild wines of the country are publicly sold. A species of brandy, called by the Greeks *rakie*, and which is distilled from wine or from the residuum that is left after treading the wine press, also tempts the unwary to the formation of ruinous habits. Still the number of confirmed drunkards among the Greeks is small, though on occasion of their festivals, they too often violate the rules of temperance.

P. M.—The wind has freshened and become more unfavorable, so that we are standing off towards the island of Marmora. Its height as well as that of the peninsula of Cyzicus which we have passed, and the European coast from which we are receding, must be several hundred feet. The island, and from that, the sea of Marmora, derives its name from the extensive quarries of marble which are still wrought there. These are now visible, as we approach, from the piles of ruins around them. We discover also lights glimmering along the shore belonging probably to the vessels which have come to obtain materials for the new palaces and barracks erecting at Constantinople.—The marble of Paros is no longer at the command of the Sultan, and it is easier for the people of the capital to raise stones from their native bed, than to bring them from the ruined cities of the interior of Asia. In Smyrna, on the contrary, their new structures are supported by marble, porphyry and granite pillars, which once adorned the temples and palaces of Ephesus, Sardis, and other Ionian and Lydian cities. The vast cemeteries of Constantinople and its suburbs, are likewise dependent on Marmora for their tomb stones. These loveliest dwellings of the dead, are the favorite resort of the living, and have long been a theme of admiration to poets and travellers. That of Scutari in particular, covers an extent of hundreds of acres, the snowy whiteness of whose marble monuments is finely contrasted with the sober green of the overshadowing cypresses.

During the evening I was interested in a plaintive song of the sailors as they leaned over the side of the vessel towards their native island. They had been absent three months from home but were now probably within a few days sail, and hope must have prevailed over their anxieties. Of the passengers who like myself, were going out not knowing whither they went, and without my sources of consolation, there were several whose countenances indicated the deepest sadness. May the God of the stranger and pilgrim, be their God, and bring their wandering feet at length to "a city of habitation" more fixed than the dwellings of earth.

Rarely it is that I have heard among the Greeks any of the "songs of Zion." Most of

those now in common use, especially in the independent parts of Greece as I am assured, are patriotic and warlike. These have taken the place to a great degree of their former *Kleftic*, or piratical songs.

(To be continued.)

For the Religious Intelligencer.

THOSE DESTITUTE OF OTHER MEANS OF GRACE MUST BE SUPPLIED WITH TRACTS

One of the most striking characteristics of this age of the church is, that Christians are beginning to feel *their obligation to do all they can to advance the cause of Christ*. And while they are inquiring what the Lord would have them do, He is continually showing them new fields of usefulness.

A few years ago, for example, Christians saw the ravages of *Intemperance*; but they still continued to fall in with the customs around them. Now God has made them feel their duty to separate themselves wholly from this iniquity and set the example of total abstinence. So extensive has this feeling become, that the writer of these lines does not know that a single individual in all the circle of his intimate friends and acquaintance uses any ardent Spirits.

Many Christians, a few years ago, suffered themselves to intrude upon the sacredness of the *Sabbath* by journeying; but God has now opened their eyes to the duty of keeping the day holy to himself. A large portion of the Christian community no longer suffer themselves to depart or arrive, in stages or steam-boats, on the Day of God.

The same may be said of the new interest awakened for *children*, whose parents, through ignorance, or poverty, or crime, abandon them to the paths of the destroyer. This interest has exhibited itself in Common, Sabbath, and Infant Schools. Christians now see, that to let these young immortals alone till the community is annoyed by their squalid poverty and infamous vices, and the almshouses and penitentiaries, courts and prisons are filled with them, is a gross neglect of duty.

So also God has now awakened in the hearts of his children a deep sense of their obligation to convey *a knowledge of the Gospel to all who are ignorant of it*. For this single object, the whole phalanx of our Evangelical Benevolent Institutions is engaged.

And now God is showing his children, that there is a large portion of the community, who are *reached by no other means of grace, and who can be reached by Tracts*—multitudes, who never enter the sanctuary, are visited by no preacher of the Gospel, have not the Bible, and come under the influence of no school, of any sort whatever. The whole population over the age of 15 or 16 years, however destitute they may be of other means of instruction, are, according to the present order of things, excluded from the benefits of School.

By Tracts, all the destitute portions of our population who can read, and who do not reject every thing pertaining to the Gospel of Christ, *can be reached, and that without delay*. Years must roll by, before the country can be supplied with the preaching of the Gospel, or with the Bible; but no such delay is necessary in the printing and circulation of *Tracts*.

We appeal to this Christian community, and ask whether God has not most clearly devolved on us the duty of immediately supplying our destitute population with this means of grace? We challenge all denial of this duty. This responsibility rests on us—we cannot throw it off—we must rise and meet it.—There is no obstacle to encounter but the native selfishness and indolence of our hearts; and if we indulge ourselves and say, “A little more sleep, a little more slumber, a little more folding of the hands to sleep,” let us beware of the impending “destruction” that will fall upon our fellow men, and the

frown of Heaven that will come down upon ourselves.

The Committee of the American Tract Society feel, that *no effort must be spared thus to supply the destitute throughout all our boundaries*;—in every one of our large cities—in every principal town and village—in every neighborhood, and county, and state, and territory. They do not wish to exclude the whole Valley of the Mississippi, from the Alleghany to the Rocky Mountains; in which *eight States*, containing, according to the census of 1790, no free white population, now embrace upwards of 2,000,000 of souls.

In that Valley, the Committee of the American Society are now sustaining *six Agents*, including two, laboring in New Orleans and adjacent parts. They have every encouragement; and wonder that the Christian community could have neglected that portion of the country so long. They tell us, that in the single state of Ohio are 70 counties; which, allowing an Agent to labor but two weeks in each county, would occupy him nearly three years. They tell us, there is a willingness in the people to receive the Gospel; to contribute according to their ability; to engage in personal efforts; and to help forward the work of carrying Tracts to the whole population. We trust this great work will be carried on, and nothing be ever suffered to interrupt its progress.

But while we aid in this work at the West, shall we neglect those equally destitute of the privileges of the Gospel in these older states? The work of reaching the whole population by Tracts is begun, not only West of the Alleghany, but East of the Alleghany. The Pennsylvania Branch Tract Society is actively engaged in the work of forming Tract Societies “in every town and in every congregation that will grant permission.” We think we see indications in some other portions of the Atlantic states, that something more effectual shall be done.

We ask, why shall not all the population of New-York, and Boston, and Philadelphia, and Baltimore, and Charleston, and even New-Orleans, be reached steadily by these means of grace?

Why will not New-England supply her own population; and the state of New-York hers; and New-Jersey hers; and every other Atlantic State her own?

Why shall not every Christian feel, that the obligation to supply those around him, who are destitute of other means, with these means of grace, rests on him as sacredly as the obligation to visit his closet, or to perform any other religious duty?

This work is *arduous*; for there are far more who are destitute of other means, to be supplied with Tracts, than is generally supposed.

The work is *difficult*; for multitudes are so far from all tenderness or interest on the subject of religion, that they will not thank us for Tracts or any other means of grace. But, far from God as they may be, can we account for it at the day of judgment, if we give them not so much as the warning of a Tract?

The work is *difficult*; for it will require much personal, persevering effort. It will require all the co-operation of all the friends of Tracts, both male and female; and will require much Christian grace and faith in exercise. When the heart grows cold, we cease such labors, just as we cease praying or faithful personal conversation.

The work is *difficult*; for it will require extensive pecuniary means. But how can funds be more economically expended? Look at the record of the Divine blessing on Tracts, wherever they have been faithfully distributed. Let the work be once faithfully engaged in, and pursued with prayer, and every individual who enlists in it may expect to have cause to thank God for directing him to so important and successful a means of blessing his fellow-men.

Followers of Christ, we spread this duty before you. Look it in the face, may we not say? and ei-

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ther find a reason for neglecting it, that will satisfy conscience in the sight of God, or else enter upon it immediately.

Do any ask, How shall we commence our efforts? We answer, Call together the officers and members of Tract Societies, where such Societies exist, and other friends of the cause. Tell them, here is a duty, that God has pointed out clearly before them, and that it must not be neglected. Let active individuals be designated for each neighborhood; let every family be visited in a discreet and proper manner, and none be unsupplied, who do not decline receiving these publications; and let these visits be repeated weekly or monthly. If no Tract Society exists in the field to be occupied, let one be formed; or if this cannot be done, let individuals engage in the work. And if the place is too destitute to supply its own wants, let application be made to the American Tract Society, or to some flourishing Branch or Auxiliary in the neighborhood, for aid by a grant of Tracts.

The immediate impression created by the Tracts will not be the only effect produced. Their distribution will prepare the way for personal conversation—for leading those who neglect public worship to the house of God, and for directing men to the Bible.—It will waken the attention to the religious movements of the age, and prepare the way for every other means of spiritual good to be introduced and enjoyed.

H.

Revivals of Religion.

CINCINNATI.

The work of the Lord still prospers in our hands.—On the evening of the last Lord's day, the crowded assembly in the first church of nearly three thousand persons, was deeply affected with the awful importance of divine truth. The Rev. James Gallagher preached from these words addressed by Moses to Hobab, "Come with us and we will do thee good, for the Lord hath spoken good concerning Israel." Many hearts were moved to obey the invitation. They separated and stood on the Lord's side.—The solemn scenes of last summer are reviving. May the Lord prosper and press forward the glorious cause, until our eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down—the joy of many generations! Our city seems to enjoy times of refreshing from the presence of the Lord. The souls, the precious souls, who are inquiring the way to Zion, are coming up to the holy assemblies, like doves to their windows.—May God still continue to pour out his Spirit in divine profusion, until the ways of Zion shall no longer mourn because few come to her solemn feasts.—*Pandect.*

Extract of a letter from Morristown N. J., to the Editors of the Christian Advocate dated Jan. 28, 1829.

"The blessed revival is still progressing in this place. We had seven new converts yesterday in our meeting. The work is spreading in every direction. We are completely surrounded with showers of divine grace. Flanders, Danville, Columbia, and Greenvillage, are sharing in the glorious out-pouring of the Holy Spirit. Our meetings are very interesting, and although I am only a sojourner in this place, yet it appears dearer to me than any other.—This evening, after nine o'clock, an invitation

was given to seekers to come forward. Among the number who accepted the invitation were a young married couple, who had just arrived on a visit to their friends. They both came forward at the same period, and before I left the meeting the young man found peace, and his wife was earnestly imploring the blessing. A more interesting sight I never witnessed.

"P. S. 29th. The wife of the young gentleman obtained the blessing at a late hour last night."

HILLSBOROUGH, OHIO.

A correspondent of the Christian Advocate mentions an extraordinary revival in the Methodist and Presbyterian churches at Hillsborough, Ohio. Among a great number of those who publicly professed the Christian faith, and united in society, were Governor Trimble, his lady and two or three children.—*Bos. Rec.*

BETHESDA, GREENUP CO. KY.

The work of the Lord still goes on here. 34, in the whole, have been recently added to the members of the church in this place and Burlington—two on certificate and thirty-two on examination. Twelve adults have received baptism, most of them heads of families. A number are yet anxious.—*W. Lum.*

WASHINGTON, D. C.

The ministry of the word in the Fourth Presbyterian church, Washington city, is, we learn, accompanied by the Holy Spirit, in the conviction and conversion of many in that section of the city. Among the converts are six or seven Roman Catholics, two of whom are brothers, with their wives. They have abandoned the saints and images and penances of their church, and taken refuge in "the only hope of Israel and Saviour thereof." The number of communicants is now between 60 and 70: in November last there were only 32. This church is what is called a *Free Church*.—*Philadelphia.*

LAURENS, OTSEGO CO.

A respected friend writes us, that a work of grace has been in progress at this place for about six weeks, which is somewhat of a peculiar character. Different denominations unite in it, all pleading for the salvation of souls, without the least reference to sectarian feelings. The work is of a still character, and Christians are awake to self-denying activity.—*W. Rec.*

Extract of a letter from Rev. Isaac Chapline to the publisher of the Recorder, dated Mercer Co. December 19th, 1828.

"The Lord has once more visited Shawneerun, and our neighbors and neighbor's children are bowing to the reign of grace. There are but few who have owned the Lord Jesus as their Saviour. About forty came forward last Sabbath to unite in prayer to Almighty God."

Gallatin, Tenn.—Upwards of 600, or perhaps nearly 700, in this place and its vicinity have professed religion in the course of the last ten weeks.

Poetry.

From the Albany Times and Literary Writer.

TO THE MEMORY OF THE LATE REV. JOHN CHESTER, D. D.

"They set as sets the morning star, which goes
Not down behind the darkened west, nor hides
Obscured among the tempests of the sky,
But melts away into the light of heaven."

On Zion's holy walls
Is quenched a beacon-light,
In vain the watchman calls—
"Sentry! What of the night?"
No answering voice is here,
Say—does the soldier sleep?
O yes—upon the bier,
His watch no more to keep.

Still is that Heav'n-touched tongue,
Pulseless the throbbing breast
That voice with music strung,
Forever put to rest.
To rest? A living thought,
Undimm'd, unquench'd he soars;
An essence, spirit-wrought,
Of yon immortal shores.

Peace to thee, Man of God!
Thine earthly toils are o'er,
The thorny path is trod,
Thy Shepherd trod before.—
Full well he kept his word—
"I'm with thee to the end,
"Fear not! I am the Lord,
"Thy never failing friend!"

We weave no dirge for thee,
It should not call a tear
To know that thou art free:
Thy home—it was not here;
Joy to thee! Man of God!
Thy wearying race is run,
Unshrinking thou hast trod
Death's vale,—The prize is won!

VIATOR.

A WONDERFUL BOOK.

We are so accustomed to the sight of a Bible, that it ceases to be a miracle to us. It is printed just like other books, and so we are apt to forget that it is not just like other books. But there is nothing in the world like it, or comparable to it. The sun in the firmament is nothing to it, if it be really—what it assumes to be—an actual direct communication from God to man. Take up your Bible with this idea, and look at it, and wonder at it. It is a treasure of unspeakable value to you, for it contains a special message of love and tender mercy from God to your soul. Do you wish to converse with God? Open it and read. And, at the same time, look to him who speaks to you in it, and ask him to give you an understanding heart, that you may not read in vain, but that the word may be in you, as good seed in good ground bringing forth fruit unto eternal life. Only take care not to sepa-

rate God from the Bible. Read it in the secret of God's presence, and receive it from his lips, and feed upon it, and it will be to you as it was to Jeremiah, the joy and rejoicing of your heart. The best advice which any one friend can give to another, is that he should consult God; and the best turn that any book can do to its reader, is to refer him to the Bible.

Let us seek to know more of the Bible, but, in doing so, let us remember, that however much we may add by study to our knowledge of the book, we have just so much true knowledge of God as we have love of him, and no more. Our continual prayer ought to be, that our true notions may become true feelings; and that our orthodoxy and theology may become holy love and holy obedience. This is the religion of eternity; and the religion of eternity is the only religion for us—for yet a few days, and we shall be in eternity.—*Erskine on the Freeness of the Gospel.*

CONTROVERSY.

The spirit in which Christians should defend the truth.—We find the following prayer in the Diary of the late Rev. Legh Richmond; It was penned at a time when he was engaged in a controversial discussion, published in the Christian Observer.

"Preserve me, O my God! in the wiles of controversy from the neglect of practical religion within. It is not Calvin, nor Arminius, nor Cranmer; but Christ, who is the Saviour, and his name only be adored."

The Christian.—The world fights against me, the flesh within me, and satan both within and without. How shall I conquer, but in Christ Jesus!—*Legh Richmond.*

How to destroy a weak brother, a backslider, an ignorant or disaffected member.—Look shy at him; speak harshly and unkindly; accuse, blame, criminate and threaten. Speak ill of him in his absence. Lose sight of all his excellencies, and magnify his faults.

How to restore a fallen brother.—Thou art in the boat. He has fallen overboard into the water, therefore don't push him with the oar, for he will only go farther from thee, or sink to rise no more; rather sail round him, enclose him in the gospel net, or take him up in thine hands, and lift him into the boat, and speak kindly and comfortably to him, and remember that by doing so thou shalt 'hide a multitude of sins.'

Grace is glory militant, and glory is grace triumphant; grace is glory begun, glory is grace made perfect; grace is the first degree of glory, glory is the highest degree of grace.

Letters received at the Office of the Religious Intelligencer during the week ending Febr. 25th, 1829.

William Alexander; Dr. J. G. Percival; J. L. Tiffany; Arnold H. Hayden; Alexander S. Willard; Rev. Dr. Mathews; E. D. Moses; Phineas Pardee; S. P. Britton; Sereno Wright; Richard Kimball; Almond Luce; George W. Stewart; Livingston H. Smith; Rev. John Marsh.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

CONTENTS.—NO. 40.

Temperance.—Is it of no use? 625	es 630	Installations.—Rev. Mr. Brew-
Worthy of imitation.—Inter-	Usefulness of Tracts.—Sunday 631	er's Journal 630
esting Survey 626	School Testaments 631	Those destitute of other means
Who is a beautiful Woman? 627	Indians as they were, and are 632	of Grace must be supplied
Liberian Emigrants.—The 633	Illustration of Scripture 633	with Tracts 638
Book of Jasher 628	Knowledge and Virtue ib.	Revivals of Religion 639
Travels in India 629	Religious Intelligence 634	Poetry.—To the memory of
Western S. S. Union ib.	F. M. S. Litchfield County 635	the late Rev. John Chester,
Ruins of Baalbec.—Bible Class-	Common Schools in New-York ib.	D. D. 640